in relation to two classes of men taking the order as it appears there which is not the order which he usually expresses himself--the Greek and the Jew.

First of all in the first chapter in the Epistle to the Romans he gives a most startling deliniation of Gentile life. It is a very sad thing but we have to say that in richer civilization, and I think the same is true of American civilization, the particular sins that are enumerated in the first chapter of the Epistle to the Romans, while they had not entirely disappeared (that would be too much to say), had nevertheless been reduced to such small proportions that large bodies of people who read the opening sentences of Romans are unaware of the actual conditions that are depicted. It runs off them like water off a duck's back. It is so foreign to their environment. Now they are coming back. The first chapter of the Epistel to the Romans is more pertinent today in Modern conditions than it was in the much abused Victorian Age. Of course, being a Victorian myself, you can understand my indignation at the assults on that great age. But at any rate then he turns to the second aspect. A man says, "Oh, of course, that is...I quite agree with you, Paul. It is really shocking. These people that know not the law are cursed. But I'm entirely different. I'm a Jew and I have had for centuries the revealed Word of God and I have been emancipated from all these evils which are so rightly and trenchantly denounced."

Then Paul turns to them and he says, "You call yourself a Jew, verbose in the law. What are you doing? Now it says that a man should not steal. Dost thou steal? Thou that sayest that a man should not commit adultery. Dost thou commit adultery? Why the name of God is blasphemed among the Gentiles."

So he says, coming up to our subject, "We have before proved in the previous passages that Jew and Gentile are alike under sin. "

May I pause here with an exegetical warning. So many people make two mistakes in my judgment. My, I'm coming near the course of heresy , of course.